

Sisters' Society C. E.

From the President

Dear readers: Daily I am being reminded of the importance of carrying out more fully one of the chief objects for which money is raised in our S. S. C. E., supporting the Theological chair at Ashland college, where more may become prepared for the work of the ministry than otherwise would, thus making provision to supply communities like these, with Brethren ministers. As we are renewing "old acquaintance," we find many who are still drifting with the world, and when we urge the matter of personal salvation, the question of church relationship soon arises, and we are unable to lead them to the church of our own choice,—the nearest Brethren church being twenty miles away, and they object to belong to a church too far away to attend. We are rather perplexed at times.

The G. B's. of this place are quite liberal in their views and we can detect little outward differences. They are, however, believing in foreign missions so strongly, that they are actually helping to support their missionaries in India; supporting an orphan entirely, in the same place; helping in the building of an orphanage, besides holding missionary meetings regularly. But this is only again adding fuel to the missionary embers in our soul, burning seemingly all to no account, and we would fain keep the fire only smouldering, but reminders like these make it difficult.

Much as we would like to see a Brethren mission at this place, we could not hope for it, unless it were self supporting, so long as other places that have been started are neglected, but more especially because we haven't yet started in active foreign mission work, which according to our creed, the unerring Word, is far more important at present than the starting of new mission points at home. Grieved as we are when we think of Marion, Indiana, and similar places, at the same time we can not keep our hearts from loudly crying, "On to China!" or to any other part of the world outside our "sweet land of liberty."

In that recent article on the Brethren church and missions Brother Rensch gave some hard facts and judging from a human stand-point it looks only reasonable that we leave foreign missions until we are stronger at home. But looking at the field from the lofty and majestic throne of God, the centre of all power, the power that overcomes missionary difficulties, we find the Lord means for us as a church, to go now and make an effort at "all the world." The hindrances will be removed when he sees we are ready to launch out, to "trust and obey." Recently we listened to an able sermon by one of our ministers on fact vs. opinion, and in it he impressively showed how it is simply people's opinion when they say feet washing is not necessary, while the fact remains the same,—we should observe it because God's

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word tells us we ought to. Some of the sermon was lost to us, for our thoughts would continually revert to that opinion held by many of our honest and zealous brethren, who believe the church is not yet ready for world-wide mission work, when that is simply their opinion, and the fact remains unchanged, we are ready else the Lord would have put in the condition clearly stating when he exhorted us to "go" else there might be danger of our going too soon, and thus neglect our home work. "Go ye into all the world."

VIANNA DETWILER.

Columbiana, Ohio, May 10, 1899.

Our Young People

THE COMMUNION.—Luke 22: 19-21; I Cor. 10: 16

Topic for May 28.

In Moses' day the people fresh from their bondage in Egypt were ignorant of God and his attributes and the moral virtues while they were like children in their capacity for learning; therefore they had to be taught by object lessons just as children are taught by pictures and charts. For this reason under the Mosaic dispensation there were many rites and ceremonies and sacrifices while under the new there are but few. We are given principles instead of definite laws and our religion is a life rather than a form. There are four fundamental laws of life each of which to be made clean and preserved has been enforced by a symbol to be kept as an ordinance. Three of these we have already studied in the course of the year. Baptism we have seen to be the symbol of the new birth by which a person becomes a member of the body of Christ. (John 3: 5; I Cor. 12: 13; Gal. 3: 27) Feetwashing we have seen to be symbol of the cleansing promised for sins committed along the Christian way and the humility we ought to maintain in our Christian service. (John 13: 1-17; I John 1: 9.) The supper which we celebrate in common we have seen to be the symbol of equality and brotherly love—that is, the practical exercise of the relations we bear to each other as all brethren with one as our Master even Christ. These ordinances are all sacred and full of meaning and are to be kept faithfully and reverently. Now we come to the study of the meaning of the fourth, instituted at the same time as the others and in one sense the most vital and sacred of them all, the eucharist or bread and wine blessed symbols of the atonement and life-giving power of our Lord.

SCRIPTURE LIGHT

1. The old covenant was sealed by the blood of the paschal lamb and commemorated by the feast of the passover. Ex. 12: 5-9; Ex. 12: 13-14.
2. The new covenant is sealed by the blood of Christ who is our passover. I Cor. 11: 24, 25, (R. V.) I Cor. 5: 7. He died on the cross at the same hour that the paschal lamb was to be slain.
3. His blood is the propitiation for our sins. Rom. 3: 20; Eph. 1: 7; Heb. 9: 12.
4. We are members of his body, the church. Eph. 1: 22, 23; I Cor. 12: 27.
5. All our life and strength is from Christ. John 15: 5, 6; John 6: 51-63.
6. The cup and the loaf of the communion service are symbols of this atonement and life-giving. I Cor. 10: 16; Luke 22: 19-21.
7. When partaking of them we are to think of them as symbols of the Savior's broken body and shed blood. I Cor. 11: 27-31.
8. Partaking is an act of testimony. I Cor. 11: 26, 27.
9. Therefore prove yourselves lest you partake unworthily. I Cor. 11: 27, 30.

FOR STUDY AND DISCUSSION

1. What is the entire service called of which the communion forms a part? Jude 12. (R. V.)

2. How was the communion service abused by the early church? I Cor. 11: 17-34; Jude 12.
3. How may the communion service be abused today?
4. How should one prepare for communion?
5. Why may we not judge others who wish to commune?
6. Why is the communion service only for Christians?
7. Why should the communion service be private and quiet?
8. Why are unfermented wine and unleavened bread used in the communion service? (Because leavened bread and fermented wine are products of decay and therefore cannot possibly typify the purity of Christ our passover. Compare Ex. 12: 5 and I Pet. 2: 21-25.)
9. How often should the communion service be observed? I Cor. 11: 26.
10. How may we secure a larger attendance of our members at communion services?

C. F. YODER.

POWER OF HABIT

GEO. C. CARPENTER

Few realize the depth and great importance of this subject. Within the limits of this paper we can state only a few of the most important principles. The paper is not, by any means, exhaustive, and we hope that it will not be exhausting.

The word "habit" derived from the Latin "*habitus*," means literally a permanent state of rest, or a permanent form of activity, reached as the result of action or growth. Man is possessed of two natures, the one native, the other acquired. So habits are either inborn, infused, or acquired; that is, they are inherited, supernaturally granted, or obtained by the repetition of acts. It is mainly in the latter way that most habits are formed. "All habits gather by unseen degrees." After any new act, mental or physical, after any new sensation, the cortex of the brain never returns to its exact former state. There is a certain change in some brain cell, or cells, and this act or sensation oft repeated will modify the cell, or cells, more and more effectively. The changed molecular arrangement becomes permanent and a habit is formed. These activities, which were once engaged in under the control of the will, become, by repetition, movements that take place with more ease and with greater facility, until they are beyond the control of the will when they become automatic action.

Repetition has a very marked effect on the will. What is customary is liked best; and what a person likes best, his choice will impel him to do. It is custom that influences our ideas of beauty and taste. The long shoes turned up like skates and fastened at the knee, worn years ago, the broad trenchers worn upon the feet in the reign of Henry VII, the patchwork foppery in the reign of Richard II, and the frightful costume of the last century would now be thought preposterous; but our present style of dress would have appeared equally ridiculous when those fashions prevailed. Such is the effect of repetition on the will; but repetition has a like effect on the senses. A surgeon, after years of practice, takes pleasure in the most revolt-